Majlis lecture of Hadhrat Mufti Ridha-Ul-Haq Sb (DB)

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Translated and edited by Mufti Aamir Nazir

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين محمد وآله وأصحابه أجمعين ۔

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۔

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنا وَمَوْلانا مُحَمَّدٍ وَعَلى آلِ سَيِّدِنا وَمَوْلانا مُحَمَّدٍ صَلاَةً تُنَجِّيْنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْآفَاتِ، وَتَقْضِيْ لَنَا بِهَا جَمِيعَ الْحَاجَاتِ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ، مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۔

Respected friends, companions, and honorable scholars!

Allah, the Most Exalted, has granted us the opportunity to sit in this mosque and to listen to words of goodness. Remember: without Allah’s tawfīq (divine enablement), nothing can happen.

A person may intend, but it is Allah who grants tawfīq (ability).

Some scholars mention that in Sūrah al-Fātiḥah, Allah has indicated six essential needs of a traveler. When a traveler sets out on a journey, he requires several things:

1. He must have provision and supplies.
2. He must have a ride/transport.
3. He must have a clear path.
4. He must have a guide or driver on the way.
5. He must have protection from thieves and dangers.
6. In our times, the traveler must also have a visa or permit

We too are travelers, heading toward the Hereafter. The journey of the Hereafter is a very long journey. No one knows how long the life of Barzakh will last, then after that will come the Day of Resurrection, and after that an eternal life — forever and forever. It is such a long journey that its length cannot be imagined.

A poet expressed this reality in the following words:

نَزَلْنَا هَاهُنَا ثُمَّ ارْتَحَلْنَا

كذا الدُّنْيَا نُزُولُ وَارْتِحَالُ

"We descended here for a while, and then we departed.

This world is nothing but arrival and departure."

Another poet said:

نَادَاهُمُ صَارِخٌ مِنْ بَعْدِ مَا دُفِنُوا

أَيْنَ الْأُسِرَّةُ وَالتِّيجَانُ وَالْحُلَلُ؟

أَيْنَ الْوُجُوهُ الَّتِي كَانَتْ مُنَعَّمَةً

مِنْ دُونِهَا تُضْرَبُ الْأَسْتَارُ وَالْكِلَلُ؟

فَأَفْصَحَ الْقَبْرُ عَنْهُمْ حِينَ سَاءَلَهُمْ

تِلْكَ الْوُجُوهُ عَلَيْهَا الدُّودُ يَقْتَتِلُ

قَدْ طَالَمَا أَكَلُوا دَهْراً وَمَا شَرِبُوا

فَأَصْبَحُوا بَعْدَ طُولِ الْأَكْلِ قَدْ أُكِلُو

“A caller cried to them, after they were buried:

“Where are the couches, the crowns, the silken robes?

Where are the faces once adorned in luxury,

Before which curtains were drawn, and canopies spread?”

The grave gave answer when they were questioned:

“Those very faces, the worms now clash upon and gnaw.”

How long they ate and drank throughout the fleeting years,

And now, after long feasting, they themselves are eaten.”

(*Ibn Kathīr- al-Bidāyah)*

In the Hereafter and even in the life of Barzakh, everything will be granted and given due to one’s worship.

Out of the six essentials of a traveler, the very first — the true provision (zād) — is worship.

Allah says:

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ) [51:56]

“I did not create the jinn and mankind except to worship Me.”

Jinn and humans were created only for worship, while all else in creation was placed in service to mankind:

- The sun rises,
- The moon appears,
- The rain falls,
- The stars shine,
- The earth yields crops,
- The water flows,
- The air moves,
- Even fire and soil — all are serving us.

Mawlānā Rūmī رحمه الله said: Those who worship fire or the sun are extremely foolish, for it is like a master worshiping his servant.

- The fire is our servant.
- The sun is our servant.

It gives us light, ripens our fruits, beautifies the sky at sunrise and sunset — all for our benefit.

Shaykh Saʿdī رحمه الله said:

ابر و باد و مه و خورشید و فلک در کارند

تا تو نانی به کف آری و به غفلت نخوری

“The clouds, the wind, the moon, the sun, and the heavens are all working in your service, so that you may receive a morsel of bread — but do not eat it in heedlessness.”

Reflect: how does a piece of bread come to your hand?

- Who caused the grain to grow?
- Who watered it?
- Farmers harvested it, dried it, cleaned it, ground it, kneaded it, baked it.
- Finally, it reached you as bread.

Behind it is the effort of countless people — and Allah has placed them all in your service.

The same is true with the curry (salan) we eat:

- Allah created the animal, allowed it to grow, people raised it.
- It was slaughtered, cooked, and served.
- Finally, we ate it.

All of this is made to serve mankind — so that mankind may serve Allah in worship, which is his true purpose

<u>Why was man created?</u>

Man was created for the worship of Allah. Both jinn and humans exist solely for the worship of Allah.

<u>Types of Worship</u>

- Worship of the Heart (ʿIbādah Qalbiyyah): This too is worship.
- Worship of the Tongue: This is also worship.
- Worship of the Body: This too is worship.
- Worship of Wealth: This as well is worship.

Worship of the Heart

The worship of the heart means that, beyond worldly causes (ما فوق الأسباب), we should fear only Allah and place hope only in Allah. We should not say: “If we do not perform īṣāl al-thawāb (dedicating reward) for a saint, then that saint will harm us or cast us down.” It is not so — fear is only from Allah. Nor should we say: “If we do not perform such-and-such action, for example, if we do not send īṣāl al-thawāb to someone, then he will not grant us provision or give us a child.” Such a belief must not be held.

Honor of the Prophet ﷺ and the Saints

Yes, Allah has indeed granted the Prophet ﷺ and the saints (awliyāʾ) great honor and lofty status. Therefore, through their intercession (tawassul), we may supplicate to Allah.

In the commentary on Qaṣīdah al-Burda (which we authored with the cooperation of friends), we wrote that all four madhāhib (legal schools) and their followers are agreed that one may seek the tawassul of the saints, and by their tawassul, supplicate to Allah Almighty.

Tawassul (Seeking a Means)

Tawassul means to seek a means. It has different types:

1. Tawassul by the Attributes of Allah (بصفات الله-*bi-ṣifāt Allāh*):

- To make duʿāʾ by invoking Allah's names and attributes.

- For example: "O Allah, You are the Most Merciful, O Allah, You are the Most Compassionate, O Allah, You are the Most Generous, O Allah, You are the Bestower. By Your mercy, fulfill this need of ours."

- This is called *tawassul bi-ṣifāt Allāh* and is accepted by all, even the Salafis.

2. Tawassul through Duʿāʾ (بدعاء الصالحين-*bi-duʿāʾ al-ṣāliḥīn*):

- Asking a righteous person to pray for you.

- For example, the Messenger of Allah ﷺ said to ʿUmar رضي الله عنه:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، قَالَ:

اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ، فَأَذِنَ لِي، وَقَالَ: «لَا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ».

(رواه أبو داود، والترمذي)

From ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him), he said:

> "I asked the Prophet ﷺ for permission to perform ʿUmrah, and he gave me permission. Then he said:
> 'Do not forget us, my little brother, in your supplication.'
> (*Abū Dāwūd and al-Tirmidhī)*

- People would request the Prophet ﷺ to make duʿāʾ for them.

3. Tawassul by the persons/being of the Prophets and Saints (بذات النبي والأولياء-*bi-dhāt al-nabī wa al-awliyāʾ*):

- To make duʿāʾ mentioning the person/being of the Prophet ﷺ or the saints as a means.

- This is found in the books of all four Imams — Abū Ḥanīfah, Mālik, al-Shāfiʿī, and Aḥmad — and in the writings of their followers. They all acknowledged it.

Evidence

In the ḥadīth, the Messenger of Allah ﷺ taught a blind man a duʿāʾ in which he said:

عَنْ عُثْمَانَ بْنِ حُنَيْفٍ رضي الله عنه:

أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: ادْعُ اللَّهَ أَنْ يُعَافِيَنِي، قَالَ: «إِنْ شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ».

قَالَ: فَادْعُهُ، قَالَ: «فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ، فَيُصَلِّيَ رَكْعَتَيْنِ، ثُمَّ يَدْعُوَ بِهَذَا الدُّعَاءِ:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ، يَا مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى، اللَّهُمَّ فَشَفِّعْهُ فِيَّ».

قَالَ: فَفَعَلَ الرَّجُلُ فَبَرِئَ. (رواه الترمذي)

ʿUthmān ibn Ḥunaif (may Allah be pleased with him) narrated:

A blind man came to the Prophet ﷺ and said: “Pray to Allah to cure me.”

The Prophet ﷺ said: “If you wish, I will pray for you, and if you wish, be patient, and that is better for you.”

The man said: “Pray for me.”

So the Prophet ﷺ instructed him: “Perform ablution well, pray two rakʿahs, then say this supplication:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ تُقْضَى حَاجَتِي"

“O Allah, I ask You and turn to You through Your Prophet Muhammad, the Prophet of mercy regarding this need of mine so that it may be fulfilled. O Allah, accept his intercession for me.’

The man did this, and he was cured.” (*Tirmidhī*)

Objection and Response:

Some people object: “What connection does the tawassul of saints have with the fulfillment of needs? They do not even know, as they lie in their graves in the realm of Barzakh. So when we make tawassul through them, what role do they play in the acceptance of our duʿāʾ?”

The scholars respond: This is in reality tawassul through love (توسل بالمحبة-*tawassul bi’l-maḥabbah*). Meaning: We say, “O Allah, we love them; accept this love of ours and by it fulfill our need.”

The Value of the Heart’s Deeds:

Love is a deed of the heart, and the deeds of the heart are among the loftiest of deeds. For if the heart is reformed, the entire body is reformed.

The Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ، وَلَا إِلَى أَجْسَامِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(رواه مسلم)

“Indeed, Allah does not look at your outward appearance or your bodies and forms, but He looks at your hearts and your deeds.” (*Muslim*)

Allah Almighty does not look at your appearance — whether your face is black, white, yellow, or brown. And Allah does not look at your

wealth — whether you are very rich or have little. Allah looks at your hearts and your deeds. (In this ḥadīth, the heart was mentioned first.)

Therefore, the prescribed duʿāʾ is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ

Translation: “O Allah! I ask You for Your love, the love of those who love You, and the love of deeds that bring me closer to Your love.”

(*Tirmidhi*-*Book of supplications*)

(The Prophet ﷺ said that one should make this supplication seeking the love of Allah سبحانه وتعالي)

Love is such a thing that, because of love, every action becomes easy. If someone truly loves another, he naturally adopts their ways. You may have noticed how fans of athletes copy their favorite players:

- They dress like them,
- They wear shoes like them,
- And they imitate their style and appearance.

If someone loves wrestlers, he will naturally imitate their looks and appearance. Likewise, when one loves the Messenger of Allah ﷺ, then:

- We remember Allah,
- We send Durūd and ṣalawāt upon the Messenger of Allah ﷺ,
- We obey the Messenger of Allah ﷺ,
- And we shape our outward appearance according to the Messenger of Allah ﷺ.

Mawlānā Saʿīd Khān Ṣāḥib used to say that a Muslim means the “one who surrenders himself.” That is, the one who says:

“O Allah, we have handed ourselves over to You. Our entire body is Yours, our head is Yours. Our head will be in accordance with the command of Your Messenger, our hair will be in accordance with the command of the Messenger of Allah ﷺ”

It will not be according to Europe!

In Europe, new hairstyles have appeared which are so unpleasant that one feels sick just looking at them. Experts in aesthetics even say they look completely unattractive. But since these trends came from Europe, we adopted them as well: some people completely shaved their heads, others styled them in strange ways — creating very odd appearances.

Our hair should be in accordance with the Messenger of Allah ﷺ. Our face, beard, and mustache should follow the Sunnah of the Messenger of Allah ﷺ. Our hands, feet, and clothing should all be in line with the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ wore a shirt (qamīṣ) and an izār (lower garment), but trousers (shalwār/pajama) were described as “أستر” (more covering and more concealing). About Prophet Ibrāhīm عليه السلام it is also reported that he used to wear Shalwar.

Therefore, whatever trousers or pants we wear must be in accordance with the Sharīʿah.

In the same way, our tongue should also follow the Sharīʿah, and we have to control our tongue.

The ḥadīth states:

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ:

قُلْتُ: يَا رَسُولَ اللَّهِ مَا النَّجَاةُ؟

قَالَ ﷺ:

«أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ»

(رواه الترمذى)

ʿUqbah ibn ʿĀmir (may Allah be pleased with him) said:

I asked, “O Messenger of Allah, what is salvation?”

The Prophet ﷺ replied:

“Control your tongue, let your house suffice for you, and weep over your sins.”

(*al-Tirmidhī)*

The word is either: ” إِمْلِكْ or أَمْلِكْ

If it is إِملِك, then it has one object, meaning: “Control your tongue, so it is not used against you.”

If it is أَملِك , then it has two objects (because the rule is that in triliteral verbs there is usually one object, but in augmented forms there are two objects).

In that case then one object will be omitted (understood/implicit). The meaning would then be:

أَملِك الشرعَ لسانَك عليك

“Make the Sharīʿah the controller of your tongue, so that your tongue is not used against you.”

Ears, nose — all of them should be in accordance with the Sharīʿah.

In the treatise which Hafidh Ibn Taymiyyah wrote against tawassul, if by it one means love, then he also allows for a concession in that regard.

In the same way, there is tawassul through place (بالمكان-tawassul bil-makān) and tawassul through time (بالزمان-tawassul bil-zamān):

- Tawassul through place: for example, being in front of the Kaʿbah, or in the Prophet's Mosque (al-Masjid al-Nabawī), or in Madinah al-Munawwarah. At these places, Allah سبحانه وتعالي accepts supplications.

- Tawassul through time: for example, the day of Jumuʿah (Friday), or Laylat al-Qadr. In these times, Allah سبحانه وتعالي accepts supplications.

In any case, what I was mentioning is that a person should have provision during his journey, and that provision for us is "worship."

And this worship, we perform together in the Masjid. The scholars have said that Salah should be performed in congregation in the Masjid, and likewise, the remembrance of Allah should also be done in the Masjid.

Purpose of the Masjid:

It is mentioned in the hadith:

عَنْ أَنَسٍ قَالَ، قَالَ رَسُولُ اللهِ ﷺ:

«إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ، وَإِنَّهَا إِنَّمَا بُنِيَتْ لِذِكْرِ اللهِ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ»

(*Ṣaḥīḥ Muslim, Kitāb al-Masājid)*

The Messenger of Allah ﷺ said:

“Indeed, the Masājid were only built for that purpose for which they were built, and indeed they were built for the remembrance of Allah, for Salah, and for the recitation of the Qur’an.”

Gardens of Paradise

And the well-known hadith you have all heard:

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ، قَالَ رَسُولُ اللهِ ﷺ:

«إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا». قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «حِلَقُ الذِّكْرِ»

(*al-Tirmidhī, Kitāb al-Daʿawāt*)

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said:

“When you pass by the gardens of Paradise, then graze and partake (from within them).” They asked, “And what are the gardens of Paradise?” He said: “The circles of remembrance (ḥalaqāt al-dhikr).”

Therefore, within the mosque there should be:

- Recitation of the Qur’an,
- Remembrance of Allah,
- Teaching,
- And Tablīgh (propagation and dissemination)

And Tablīgh is of two types:

1. Conveying Islam to non-Muslims, which is called Tablīgh.
2. Reminding Muslims of the teachings of the religion, which is called Tadhkīr.

Allah says in the Qur’an:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

“Remind, for indeed, reminding benefits the believers.” (Sūrah al-Dhāriyāt, 51:55)

That very work of da‘wah (calling to Islam), which some scholars are carrying out in different regions together with their friends and companions—through which many non-Muslims have accepted Islam, and from among them scholars and imams have emerged—this is in fact the very mission of the Messenger of Allah ﷺ, which is the work of da‘wah.

Our scholars have written that life can be viewed in the following forms:

1. **Poisonous Life**

Just as a snake or scorpion harms by stinging, a person with a poisonous life becomes harmful to others—filled with envy, malice, and a desire to hurt. Such a life is not befitting for a believer.

2. **Animalistic Life**

Examples of animal-like tendencies:

- Birds: If a bird takes something and you approach, it flies away.
- Grazing animals: If cows or oxen are eating your grass, they will not leave on their own; they must be driven away, and they may even harm you.
- Predators: Such as lions, which not only harm but may kill when hungry.

This type of animalistic life is also not suitable for a Muslim.

3. **Human Life**

A human being should embody warmth and affection. The Prophet ﷺ said:

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

«يَا أَيُّهَا النَّاسُ، أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلامٍ»

(رواه الترمذي)

ʿAbdullāh ibn Salām (may Allah be pleased with him) reported:

I heard the Messenger of Allah ﷺ say:

“O people, spread the greeting of peace, feed the hungry, maintain family ties, and pray at night when people are asleep, and you will enter Paradise in peace.”

(*Narrated by al-Tirmidhi)*

Greeting others is a sign of humanity. Even if one meets a non-Muslim, and cannot offer the Islamic salām, at the very least one should say kind words like “Good Morning”—this too reflects the spirit of salām.

Similarly greeting them by saying:

السَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى

“Peace be upon those who follow guidance.

This is the human life which the Messenger of Allah ﷺ elevated into an Islamic human life.

“Maintain kinship ties”

To live with one's relatives and to care for them. If a person does not take care of his relatives, then he is like an animal! This is human life, which the Sharīʿah, through mercy, transformed into an accepted act of worship and made it part of Islamic life—otherwise it is simply a human obligation.

"And "Feed the hungry"

In the same way, caring for neighbors and feeding the hungry is part of human life.

Look at animals: if a dog is eating from a carcass and another dog approaches, the first will drive it away before continuing to eat. Such behavior is animalistic, but Islam has elevated human life above this by making generosity an act of worship.

The Testimony of Khadījah (RA)

When the first revelation came to the Prophet ﷺ, Khadījah (رضي الله عنها) described his noble qualities—even before Islam had been revealed, only the first revelation had descended at the time.

عَنْ عَائِشَةَ رضي الله عنها فِي قِصَّةِ بَدْءِ الْوَحْيِ، قَالَتْ خَدِيجَةُ رضي الله عنها:

«كَلَّا، أَبْشِرْ، فَوَاللهِ لا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ»

ʿĀ'ishah (may Allah be pleased with her) narrated regarding the beginning of revelation: Khadījah (may Allah be pleased with her) said to the Prophet ﷺ:

"Never! Rejoice! By Allah, Allah will never disgrace you. You maintain family ties, you bear the burdens of the weak, you provide for those who have nothing, you honor the guest, and you assist in all matters of truth." (*Al-Bukhari*)

These were the qualities of the Messenger of Allah ﷺ before prophethood, human virtues that Islam confirmed and sanctified:

- You maintain kinship ties.
- You feed and honor guests.
- You carry the burdens of others.
- You spend generously on rare and precious needs.

This is human life refined by prophetic character.

The Next Stage:

After this comes the life of īmān (faith):

4. **Life of Īmān-Faith. (Īmānī life)**

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

(سورة المؤمنون: 1-2)

“Successful indeed are the believers, those who are humbly submissive in their prayers.”

(Sūrat al-Muʾminūn, 23:1–2)

Allah سبحانه وتعالي has described in these verses the life of faith with the description of the Believers and their true success.

5. The Angelic Life (Malakūtī Life)

The fifth life is the Angelic Life.

After poisonous, animalistic, human, and faithful life, comes the angelic life of constant worship like angels.

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

(The angels said) “We glorify You with praise and sanctify You.” – Al-Baqarah 2:30)

The angels recite Subḥān Allāh and Lā ilāha illā Allāh. In gatherings of dhikr (remembrance of Allah), the angels are present, recording and reporting, even though Allah Himself already knows everything.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ:

«إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ. قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ: فَيَسْأَلُهُمْ رَبُّهُ وَهُوَ أَعْلَمُ بِهِمْ: مَا يَقُولُ عِبَادِي؟ قَالُوا: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ...(البخاري)

Abū Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said:

“Indeed, Allah has angels who roam the roads seeking the people of remembrance (dhikr). When they find a group remembering Allah, they call one another: ‘Come to what you are looking for!’ They then surround them with their wings until they reach the lowest heaven. Then their Lord asks them, although He knows best: ‘What are My servants saying?’ They reply: ‘They are glorifying You, magnifying You, praising You, and extolling You.’… (*Al-Bukhāri*)

6. **The Prophetic Life (Nabawī Life)**

The sixth life is the Prophetic Life, the highest form, which is the life of da‘wah (calling people to Allah), the mission of the Messenger ﷺ.

<u>Rasūlullāh صلّي الله عليه وسلّم Sīrah can be seen in the following stages:</u>

First Stage

When the Messenger of Allah ﷺ was appointed as a prophet in Makkah, for the first three years the da‘wah remained private. During this time Bilāl, Zayd ibn Ḥārithah, Khabbāb (رضي الله عنهم) and others accepted Islam. They endured great hardships, as you know.

This was the first stage.

Second Stage

Then came the command:

(وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(“And warn your nearest relatives.” – as-Shu’ara 26:214)

And:

(فَاصْدَعْ بِمَا تُؤْمَرُ)

(“Proclaim openly what you are commanded.” – Al-Hijr 15:94)

The word **صدع** means the shattering sound of glass. The meaning here is: proclaim the da‘wah so strongly that it shatters the hearts of shirk and disbelief like glass, which breaks easily, and do not think of them as unbreakable like iron.

The Prophet ﷺ then gathered the Quraysh at Mount Ṣafā and openly began the work of da‘wah and tablīgh.

Abū Lahab said:

تبًّا لك، ألهذا جمعتنا؟“

(“May you perish! Was it for this that you gathered us?”)

Then Allah revealed Sūrah al-Lahab.

The Prophet ﷺ invited the Quraysh to a meal at his house. Many came, although the food was only enough for a few, it was blessed and sufficed for forty people. Abū Lahab shouted:

“This man is a magician! Look, such little food was enough for forty men! Run away!” and he dispersed the gathering.

The Prophet ﷺ invited them again to a meal, and after eating, he presented the message of Islam. Again Abū Lahab said:

“Leave him and run away! He only wants to rule over us so that we follow him. We will never abandon the religion of our forefathers!”

From then on, the hardships against the Messenger of Allah ﷺ increased.

Third Stage

The third stage was the Migration to Abyssinia (Hijrat al-Ḥabashah).

When the Companions could no longer bear the persecution in Makkah, the Prophet ﷺ said:

“Nearby is a king in Abyssinia (the Negus/Nağāshī). He is a just and merciful ruler. Go there, live in peace, and continue the work of da‘wah.”

So the Companions migrated to Abyssinia and endured great struggles. Ja‘far ibn Abī Ṭālib (RA) delivered a speech before the king. The idolaters of Makkah even sent their men to try to have them expelled, but they failed.

The Companions stayed there, and some even passed away there. It is mentioned in weak historical reports that ʿUbaydullāh ibn Jahsh (RA) left Islam, but such a claim is unreliable. How could one who bore such hardships abandon the faith?

Incident of Ṭāʾif:

After that came the incident of Ṭāʾif, where the Prophet ﷺ endured severe suffering.

Social Boycott (Shiʿb Abī Ṭālib):

The Prophet ﷺ and Banū Hāshim were boycotted and confined in the valley of Abū Ṭālib. A written pact was hung in the Kaʿbah. Later, the Prophet ﷺ informed them that termites had eaten away the document, leaving only the name of Allah. During this period, Muslims endured hunger and immense hardship.

Migration to Madīnah:

After this, the Prophet ﷺ migrated to Madinah — all for the sake of dīn and daʿwah.

Prophetic Resolve:

The Messenger of Allah ﷺ said:

«وَاللهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي، وَالْقَمَرَ فِي يَسَارِي، عَلَى أَنْ أَتْرُكَ هَذَا الْأَمْرَ، مَا تَرَكْتُهُ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ دُونَهُ»

“By Allah, if they were to put the sun in my right hand and the moon in my left hand, on condition that I abandon this matter (the call to Islam), I would never abandon it until Allah makes it victorious or I perish in the cause of it.”

So as mentioned earlier that in Sūrah al-Fātiḥah, Allah سبحانه وتعالي has indicated six things which are needed for us on this journey of life, because when a traveler sets out on a journey, he is in need of various provisions.

Link to Sūrat al-Fātiḥah:

Worship is our provision, and:

In (**إيّاك نعبد**) — it is said: “We worship You alone.”

And in (**وإيّاك نستعين**) — “We seek help from You alone.” (*Allah’s aid is our mount for the journey. Without it, progress is impossible.)*

That is to say: O Allah, our mount (our vehicle) is Your enabling grace and Your help. If You assist us, our task will succeed; if not, it will never succeed. *Without a mount, a person cannot travel far — how long can he go on foot?*

Number Three: (**الصراط المستقيم**) — “the Straight Path.”

Number Four: ṣirāṭ al-ladhīna anʿamta ʿalayhim (**صراط الذين أنعمت عليهم**) — “the path of those upon whom You have bestowed Your favor.” (*prophets, truthful ones, martyrs, and the righteous.*)

They will oversee us, guide us, and we will follow their path.

And number five:

Protection from robbers and thieves.
That is:

(غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

“Not the path of those who incurred Allah’s anger, nor of those who went astray.” (Qur’an 1:7)

- *Those who went astray (**الضَّالِّينَ**)* refers to the ignorant.
- *Those who incurred anger (**الْمَغْضُوبِ عَلَيْهِمْ**)* refers to those who had knowledge but still went astray.

So we pray: *O Allah, save us from their path.*

After this, we say “Āmīn.” Saying Āmīn is Sunnah — both inside the prayer and outside of it.

Meaning of Āmīn:
“O Allah, accept our supplication.”
It is as if we are asking for a visa. When a servant worships Allah, the visa (to Divine acceptance) is ready. By saying *Āmīn*, he says: “O Allah, accept our prayer.” And Allah responds: “I have accepted your prayer, guidance has been granted to you, your visa (approval) has been given, and by the will of Allah you shall reach Paradise.
Then comes the opening of Sūrat al-Baqarah:

(ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ)

“This is the Book in which there is no doubt, a guidance for those conscious of Allah.” (Qur’an 2:2)

Virtues of Dhikr:

1. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أفضل الذِّكْرِ: لا إلهَ إلا اللَّهُ» (سنن الترمذي)

Narrated Jābir ibn ʿAbdillāh (RA): The Messenger of Allah ﷺ said:

“The best remembrance is: Lā ilāha illā Allāh (There is no god except Allah).” (*Tirmidhī*)

2. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَن قال لا إله إلا الله، خالصًا مِن قَلبِهِ، دخلَ الجنة» (سنن ابن ماجه)

Narrated Abū Hurayrah (RA): The Messenger of Allah ﷺ said:

“Whoever says Lā ilāha illā Allāh sincerely from his heart will enter Paradise.” (*Ibn Mājah*)

3. **عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَن كانَ آخرُ كلامِه لا إلهَ إلَّا اللَّهُ دخلَ الجنَّةَ» (سنن أبي داود)**

Narrated Muʿādh ibn Jabal (RA): The Messenger of Allah ﷺ said:

“Whoever’s last words are Lā ilāha illā Allāh will enter Paradise.” (*Abu Dawūd)*

May Allah grant us all the ability to perform righteous deeds and remain constant in His remembrance.

و صلى الله تعالى على خير خلقه سيدنا محمد وعلى آله وصحبه أجمعين•